I. Indians--S. BF-S (1864) 2696 MT Section 572

/142 cont./

palm, leather-like. The larger one was 19 paces in diameter, covered high up on the outside with acuri straw, whereas the framework in the interior exhibited a circle of supporting posts one and a third meters high, upon which the border of this structure, which actually consisted merely of a roof, rose with many horizontal bamboo rings. At the top was an air vent. A number of the /143/ framework posts crossing one another here extended to the outside. The entrance, a hole one and a half meters high, was surrounded by pepper plants. In any case, the interior space was far larger and finer than in the new houses.

The people led an idyllic existence; they carried on agri-

Captain Reginaldo and wife.

culture and stock-raising, went hunting, planted manioca /manioc/, beans, maize, rice, and some tobacco and sugar cane. They were civilized, despite the pierced ear lobes and nasal septa. Their average height was 1.65 meters. They were striking because of their broad and powerful chests. Their skin was yellowish, clay-colored, and rather light, the hair of most of them was black and slightly curly or wavy. In general they had beautiful, open eyes. Reginaldo's excellent vision was demonstrated on one occasion in a way that amazed us all. We noticed far in the distance a /illumination appears here,/ figure in the gleam; with an excellent field-glass I took it to be Tupy riding up; the entire company, among them Daniel, who was seldom mistaken, agreed with me.

/180 cont./

151 only Reginaldo, who joined us, laughed and said definitely that the person approaching was Claum coming on foot. And he was right.

151 They all understood at least a few scraps of Portuguese.
648 They are on good terms with the Coroá, who, they said, call themselves Kayacho. It seems that they impress them because of their rifles. Reginaldo did not like to talk about this point. One had the impression that, according to his inner feeling, he was, after all, on the side of the wild Indians and against the Whites. As a clever man, he took advantage of the benefits offered by the Brazilians and did not fall out with the barbarians.

João and Joaquina.

648 The Bakairí mennon /meek Bacairi/ bow to authority. In their hearts they are the same people as the antigues.

126 /184/ We were busy for a number of days. Claum worked out the itinerary and took the ground temperature, Wilhelm drew, I took body measurements and made the glossary that appears in the appendix. Besides Reginaldo, I was aided in particular by good-natured Antonio, who put up with everything and would have given anything to go with us. But he did not even dare ask the strict captain for permission. Castro, too, was busy with notes. We shared the hut with him and the cadet.

[115]

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/51 cont./

226 Beyond the cachoeira we counted 13 so-called "currais" /corrals/, circles of boulders in shallower places in the river bed; the fish can enter through a gap in the circle and are then herded together by the Indians and shot. I was not a little surprised when, farther downstream in quiet water, Antonio suddenly stated that a canoe had been here yesterday or the day before; all I noticed was a quantity of small white bubbles near the shore. The foam of the oar stroke is preserved in a path on calm water; not destroyed by waves, the air bubbles remain on the water and are gradually driven to the shore by the wind.

/52/ For two hours we rowed on vigorously, spoke but little and with a soft voice, and, cautiously on the lookout, proceeded into each new bend close to the inner edge. But all signs had ceased. On either side lay tall, silent forest, the river glistened in the sunlight, nothing living stirred within a wide radius, and only a yellow butterfly fluttered past here and there. Shortly before midday the stream bed opened into a rather wide inlet; one could not quite make out whether this was a lagoon or an island formation and the river divided into two types. we landed and I sent the two off to cross the bit of woods that separated us from the lagoon and to examine the course of the water beyond.

I sat on the beach waiting; Carlos was already coming back, when suddenly I notice a canoe a gunshot downstream. A single naked Indian is standing in it and swiftly making for the shore. there he steers the vessel behind the skeleton of a fallen tree and cautiously crouches down in the shelter of it. "Bakaïrí, Bakaïrí," I cried with all my might, "kúra Bakaïrí, áma Bakaïrí, íra Bakaïrí, we are Bakaïrí, you are a Bakaïrí, I am a Bakaïrí, the Bakaïrí are good" -- in short, I shout in joyful excitement whatever is inspired in me by the ghost of reminiscences from the greeting formulas of that particular tribe. And behold: "Bakaïrí, Bakaïrí, Bakaïrí" comes resounding back. Other words are added, which unfortunately I do not understand, but the high voice, rising in uncertainty, bears an unhappily anxious and mistrustful expression, and the arms swing wildly in the air behind

/79 cont./

126 192 536 825 sometimes I am afraid I betrayed what to them were incredible gaps in the most ordinary education.

The most difficult problem lay in the verbs, and, to be sure, not only because of the complication of forms. If I succeeded in writing down short sentences in which something was said about an occurrence that was just going on, even if I myself performed all kinds of actions, such as eating and drinking now of this, now of that, which were supposed to give them the content of a sentence, /80/ gross errors were nevertheless unavoidable. Unfortunately, they often said things that were different from what they were supposed to say according to my request and criticized the action instead of naming it. They were thinking for themselves and not for me. And in these efforts their readiness to imitate was disturbing to a high degree. I thought nothing would be easier than to obtain at least those intransitive verbs that could be evoked by unequivocal mimicry on my part. I would indeed need only to sneeze, cough, weep, yawn, snore, only to get up, sit down, to fall, and so forth, in order to be immediately rewarded with the matching words. But they either clung to the contemplation of the process itself, thought I wanted to go away when I stood up, righteously joined in when I yawned, because they, too, were tired, or were royally amused at my strange doings, and, amidst much laughter, would likewise abandon themselves to sneezing, coughing, and snoring, without, however, saying the redeeming words.

126 192 153

I made the best progress when I gave them the Portuguese word and applied the formula: the Karaibe says it thus, how does the Bakairi say it? Here I finally almost always met with understanding and response, for they were mad about learning my language.

[811] They were very grieved that they did not understand me better, and, confusing hearing and understanding, they asked me to cure them. I had to put saliva on my fingers and with it rub the auditory entrance for them. Their comprehension of Portuguese was even more deficient than they themselves realized. They have

151 191 194

/91 cont./

●151 no f in their store of sounds and replace it with p. If I said fogo
191 (fire), fumo (tobacco), they would say pogo, pumo. But they
194 heard, or, more correctly, apperceived, the f also as p; they were, as far as I could see, firmly convinced that they were pronouncing the same sound that I had said to them. Their attitude was entirely different if, for example, I gave them too long a word, then they struggled and despaired of it, but with regard to fogo, fumo, f....., the more emphatically and loudly I said it, the more emphatically and loudly they joined in. pogo, pumo, p....., with decided indignation over my disinfection.

I was obliged to be content with completing the vocabulary
192 as much as possible and interpreting the sentences to the best of my knowledge. I did not achieve an actual translation that would do justice to the subtleties of their language. Whatever I was able to offer in this respect in my book Die Bakairí-Sprache /The Bakairí Language/ (Leipzig, K. F. Köhler, 1892), I owe to Antonio. I was especially very peculiarly touched by their joy over the richness of their stock of words. They manifested great pleasure at having a word for every object, as though the name itself were a sort of thing and piece of property. That the number of concepts depends primarily on interest was clearly evident. On the one hand, in comparison with our languages, an abundance of words, such as animal names or kinship terms; on the other hand, a poverty at first surprising. yéke is "lightning" and "thunder", kéñeñ, rain, /81/ thunderstorm, and cloud. Now of course, almost all rain in their region are associated with thunderstorm phenomena, and the cloud in the sky has interest for them only insofar as it means an approaching thunderstorm. The fact that, when they combine into one concept, in their word yéke, the visual and audible aspect of the electrical discharge, thunder is the more essential part is shown by the fact that they also call the buzzing whizzer-stick yéke. I, who proceeded from the idea of the magic instrument, according to the custom of mythologists, who was looking for the uncanny and recognized this primarily in the flashing streak, at first translated the word as "lightning" instead of "thunder."

2: Steinen--1611 E,D-3 (1884, 1887-1888) 1894 SP7 Bacatzi SP7

I never saw among

the men the reciprocal and daily delousing practiced so happily by the women. The comb, plaited out of pointed bamboo sticks, hung on the hammock. The hair was not excluded from the painting with urucú red; sometimes it dripped with the red oil and designs might even be applied: one Austó who was in a festive mood had painted a stripe of urucú red two fingers wide along the lower edge of the calotte, while two stripes ran upward from the ears to the tonsure, so that Wilhelm, who was well-informed in matters of costume, was moved to compare it with a helmet of the early Middle Ages.

I often watched Tumayaua in particular when he plucked out his sparse beard hair. In the possession of a mirror, he could devote himself to this contemplative occupation with great concentration for hours at a time; he evidently did not feel any pain, but rather the enjoyment of an industrious man who loves his stimulating work. Accustomed to the procedure from childhood as a matter of course, he was scarcely acquainted with the more disagreeable part of the operation, the fear of it. The people are vain to a high degree, but it is improbable that the nerves of the Indians react more dully to begin with than ours, to judge from the behavior of children. The same man who, with an expression of only slight pain, scratched open his swollen skin with the scarifier to which I shall come back later, thinking that he would cure himself by this, cried out at the first unexpected feeling of pain when I held the burning-glass over his hand.

Undoubtedly, with regard to the plucking of hair, we are dealing today with an old custom, with a fashion for which no one would any longer think of asking the reason, or, more probably, the reasons. People practice the custom, are used to it, and therefore find ugly the strangers who do not know about it. It has been remarked that the beard is plucked precisely by those peoples who are already sparsely provided with this adornment by nature, and it was not enough to say that it is easier in this case to pluck them out; rather it was believed that the sparsity as such looked ugly to the people. My long and thick beard, however, really seemed ugly to the women, and one or another of the Indian women, tugging at it with familiar aversion, gave me the

/360 cont./

821 order to watch as their dead grandmother Mero was burned. They
973 had set the fire themselves -- one can still see it in the large Magellanic Cloud -- while another, the small Magellanic Cloud, arose through their carelessness, which I shall speak of later in detail. Keri in particular is the hero of all these stories: he caught the mutung with the bird snare; he robbed the king vulture of the sun-ball by assuming the shape of a tapir whose dark forms one can still clearly distinguish in the Argo part of the Milky Way. Besides the tapir, one can also see a jaguar and an ant bear of the legend. In fact, one need not be an Indian in order to observe the animals; I, too, distinctly recognized the tapir in particular.

821 The native predominantly sees animals up there for the
● 151 same reason that he sees them down here in all kinds of things that remind him of some animal merely by some small characteristic; he cannot do otherwise because he apperceives chiefly in accordance with his hunter interests. It did not escape him, however, that the animals and things in the sky have a different appearance than their originals on earth, according to which they are determined. /361/ They are only figures. And yet they are more. For even though they may have been made at some time, he cannot regard them as works of art like his animal stools or sand drawings, because they move and are in the midst of a highly variable shifting of wind, clouds, and weather that takes place independently without one's seeing any human being. They must be bewitched.

772 All the more so since the same result is reached in another
973 way. They are necessarily the oldest animals and things that there are. Each earlier generation, no matter what it thought of them, saw them as complete as does the present one, whereas, according to all present-day and earlier experience, the rivers and trees and inhabitants of the earth of all kinds are small at first and then grow big. Now all the ancestors have disappeared; year in, year out those who die are always disappearing -- where else should the oldest people be than among the oldest things? But to die is to be bewitched and transformed, just as the medicine man who takes poison and dies changes himself into any animal shape desired.

[761]